A MODERATE REPLY TO THE Citie-Remonstrance;

PRESENTED TO THE HIGH COURT OF *PARLIAMENT* the 26 of *May*, 1646.

Containing severall Reasons why many well affected CITIZENS cannot assent thereunto.

Published according to Order.

LONDON,
Printed by *Matthew Simmons*, for *Henry Overton* in *Popes*-head Alley. 1646.

A MODERATE REPLY TO THE CITIE Remonſtrance.

THE Citie Repreſentative; as it is made up, and choſen by the Citie collective; ſo ſhould it act for the good of the ſame; but it is more common then commendable, for men betruſted with other mens good, to behave themſelves to their truſtees hurt.

There are foure caſes wherein the City collective is not bound to the City repreſentative, but ought in duty to diſſent from it, if not to proteſt againſt it.

1. When the City repreſentative acts in a direct, evident, and obvious manner, againſt the expreſſe will and word of God.

2. When in the like plaine, and direct manner, it acts againſt the apparent welfare, peace, and good of the Kingdome.

3. When it acts after the same manner against the proper end of its own being, the Cities welfare.

4. When it acts beyond the bounds, limits, and extents appointed, to the endangering of all its immunities and freedomes.

All which granted (as cannot be denied) the serious examination of the late Remonstrance and City Petition presented to the Parliament, *May* 26. 1646. by the Citie representative, yeelds matter & reason sufficient for our utter dislike of, if not protestation against the same, & that will appear if we consider,

First, the Narrative and Remonstrative part of it.

Secondly, the Prayer or Petitionary part of it.

Thirdly, the probable tendency, & dangerous effects of both.

First, for the Narative and Remonstrative part of it.

First, we observe the Phrase, Stile, and Dialect thereof, carrying a full compliance with his Majesties wonted Declarations against the Parliament, and (as if indeed) drawn up by the same hand, framed by the same head, insinuating into the people, that all manner of heresies, schismes, and blasphemies, are tolerated, and the fomentors thereof, with all swarmes of Sectaries, are encouraged, emboldened, yea, admitted into places of profit and trust, in Martiall and Civill affaires by the Parliament, and that under a pretence of a Christian respect unto tender consciences, (evidenced in their late Declaration) they designe a toleration for all these. All which are dangerously insinuated, page 2.

Secondly, a close, but cleare intimation to the people, that a sacred obligation lieth upon them from their solemn League and Covenant, unto a down-right suppression of all those who out either of weak or tender consciences, cannot fully submit unto Presbyteriall government, though it is notoriously known, that the Parliament did promise in severall Declarations, a gracious respect unto tender consciences, & did act accordingly in the beginning of this Parliament, releasing many poore men of different judgements, from their heavie pressures, under the cruell tyranny of the late Prelats (to the general contentment, joy, and acclamations of all the people) for non-conformity unto their government, though established by the

law

Law of the Land: and moſt evident it is, that the end of the Covenant was not at all a rigid exaction of a forc'd uniformity unto Presbyterial government, upon the ſubjects of *England*; and the truth is (all things conſidered) it is a moſt putid and irrationall thing, once to conceive, that any ſuch thing was ever intended by our preſent Parliament in the impoſing therof. For

Firſt, could any ſuppoſe it could conſiſt with the Parliaments wiſdom, to ſwear themſelves, & enforce the people to covenant a ſubjection, unto that Church goverment wch they, nor the people, did not at that time underſtand? Could it enter into their hearts, at leaſt to imagine that ſuch a blind Sacrifice would ever atone the wrath of the Almighty for our former abuſes in matters of Church government, to lay the firſt ſtone of a bleſſed Reformation in blindneſſe and ignorance, and ſo to deſtroy Prelacy by Popery?

Secondly, if they did underſtand this plat-form of Church-government, to what end hath the Aſſembly been ſearching out the will of God about Church-government ever ſince the impoſition hereof? Was it to frame their Reformation according to the Word, or the Word according to their reſolutions? Did they firſt reſolve and then enquire? Firſt conclude, and then debate? If any reformed Church muſt be the exact pattern for us to walk by; what need any further expence of toyle, and time, to find out the mind of God herein, when the reſolved pattern is before our eyes?

Thirdly, it is notoriouſly known that the diſſenting brethren in the Aſſembly, Citie, Countrey, have taken this Covenant, and were as forward in the promotion hereof by all due meanes, as well as others; knowing full well the true intent and meaning thereof: and could we think they were ſo farre at variance with their own peace, and future welfare, as thus freely and voluntarily to contrive and promote the ruine hereof, as it neceſſarily muſt follow upon the aforeſaid interpretation?

Fourthly, the Parliament did never yet give any ſuch interpretation of the Covenant, and who ought to explain the meaning but the makers thereof? Is it not moſt abſurd, that they ſhall compoſe and enjoyn the Covenant, and others ſhall put their ſenſe upon it, and endeavour the enforcement of their

own ſenſe both upon them and the whole Kingdome; for no leſſe is inſinuated in this Remonſtrance, page the 3d.

But you will ſay, the very expreſſe letter declares the ſenſe, it is the very Text, and not the interpretation which they plead, being plain and obvious to every mans eye: We reply,

The letter thereof doth not tye us to a perfect conformitie to Presbyteriall government already eſtabliſhed in any reformed Church in the world; for wee are tyed by our Covenant unto a *ſincere, reall, and conſtant endeavour in our ſeverall places and callings, the reformation of Religion in the Kingdomes of England and Ireland, in Doctrine, Worſhip, Diſcipline, and Government, according to the Word of God, and the beſt reformed Churches.* So that here is no poſitive determination of any thing; but an engagement unto an inquiſition after the beſt; and the word of God to be our chiefe informer, and directer herein; and we are tyed likewiſe to the like *endeavour of our neareſt conjunction and uniformitie in Religion, confeſſion of faith, forme of Church Government, Directory for worſhip and Catechizing*, viz. according to the word of God, that poſſibly we can, ſo that if our Brethren of *Scotland* have taken the ſame Covenant with us, they are bound as well to hearken to what this Kingdome ſhall propound unto them, as this Kingdome is to conſider what is tendred from them to us; and if they have not taken the ſame Covenant with us, yet wee are bound by our Covenant (in caſe this Kingdome finde out a more perfect way of Church-Government, according to the word of God, then that Kingdome of *Scotland* hath done) wee are bound (we ſay) more to perſwade, and reaſon them over, to conformitie with us, then in ſuch a caſe, to conforme to them. But

Laſtly, It's as cleare as the Sunne, that the true intent of the ſolemne League and Covenant, was a more plaine diſcovery of the Parliaments enemies, and not for a ſnare to the Parliaments friends, and (as touching reformation in matters ſpirituall and eccleſiaſticall) to root out *Popery, Prelacy, Superſtition, Hereſie, Schiſme, and prophaneneſſe*; and God forbid, but that all theſe in a due, and Chriſtian way, ſhould be endeavoured againſt; But are wee bound by this, to ruine the Parliaments friends, who loveth not their lives unto death in the Parliaments cauſe?

Men

Men cordiall to the State, conſcientious in Religion, yea, holy, godly, learned, and that by the teſtimony of their hotteſt adverſaries, and for no other reaſon, but their non-reſolution, to ſweare ſubjection to what they know not; as if the tender conſcience was the troubler of *Iſrael*, when the want hereof is the onely plague, if this wicked world, the naming whereof is an evident offence, yea no leſſe then a provocation unto theſe angry *Remonſtrants*, who can hardly beare it, even from the pen of the Parliament of *England*. This is the ſecond ground of our utter diſlike of the narrative part of this Petition.

Thirdly, You tell the people in print, as well as the Parliament, by your written *Remonſtrance*, what *Vowes you have made in the Covenant as well as in former Proteſtations, to preſerve the Rights and Priviledges of the Parliament, and the Liberties of the Kingdomes, and to preſerve and defend the Kings Majeſties Perſon and Authority, in the Preſervation and Defence of the true Religion, and Liberties of the Kingdomes, that the world may beare witneſſe with your Conſciences, of your Loyalty, and that you have no thoughts or intentions, to diminiſh His Majeſties juſt power and greatneſſe, and doe humbly reſt in the aſſurances you have received in the many former Declarations of both Houſes, concerning their intentions towards his Majeſty, his Royall Poſteritie, and the Peace of this Kingdome.*

But to what end is all this? is it to call for the popular teſtimony of your conſtant care, you ever have had, of the Parliaments Priviledges? if it was meet for us to remember, what the Parliament have forgotten, to unvaile for detection, what in love, they have buried in oblivion; you very well know, what truth can ſay to this particular; Is it to call for a popular obſervation of the Parliaments neglect, of their obliged care, not to *diminiſh his Majeſties juſt power and greatneſſe?* As for the Parliament, let envie her ſelfe diſgorge her poyſon, and ſpeake her worſt; nay, in this caſe, ſpeak Malignants, ſpeak the *Oxfordian Aulicus*; but firſt conſider a word or two, what an unnaturall warre hath been raiſed amongſt us? how managed on the Kings ſide? how maintained? how much innocent bloud ſpilt in the three Kingdomes? what ſlanders have been caſt upon the Parliament of *England?* how they have been written, remonſtra-

ted,

ted, and declared again and again, Traytors, Rebells, a pretended Parliament, and what not? how the *Iriſh, Scottiſh, and Engliſh warres did riſe, what murtherings, killing and ſlaughtering the poore ſubjects? what tearings, rendings, and cripling the poor people? what burning, waſting, and plundering mens eſtates? how many poore, diſtreſſed, and afflicted fatherleſſe and widows are made? what wofull, bitter, and ſad complaints, and ſhowers of teares are ſhed in corners, and ſecret cloſets by many men, whoſe former quality, with the remembrance thereof, makes them wipe their eyes, and counterfeit cheerfulneſſe in the ſight of men? What tamperings with forein Nations, for the utter ruine, and perpetuall enſlaving of the three Kingdomes, to an arbitrary power? what evident, plaine, and palpable detections, to the perfect diſcharge of all doubts, and ſcruples; from whom, and whence all this hath been, the relating whereof will fill volumes, and will be the affecting ſubject of the Readers heart, in another age; and yet, how tender hath the Parliament been ſtill to maintaine his Majeſties honour, by charging all upon his evill Counſellors? making him meerly paſſive, and onely ſeduc'd, as if altogether innocent, notwithſtanding all this, almoſt to the very regret of charity it ſelfe. And as for their care, of his Majeſties royall poſterity, bloud, and family, how carefull have they been for the princely education of his Majeſties children within their quarters? their bountifull proviſion, and noble reſpects, for, and to his Majeſties Siſter, and her royall family? All this conſidered, and many things more, which may be aſſerted, I challenge againe the deſperateſt Malignant, in Citie or Kingdome, on this ſide the grave, to let his tongue articulate his Conſciences thoughts, and give an anſwer, whether the Parliament hath not had a tender care to his Majeſties honour, his bloud, and family. Doe you reſt in the aſſurance you have concerning the Parliaments *intentions about the peace of the Kingdome?* why are they then interrupted in their worke? are not they in the faireſt way to a happy peace, that ever they were in ſince the warres began? and will you now obſtruct them herein? doth this courſe of yours, promote in the leaſt the publicke peace? what now to diſcourage the Parliament? now

*The Author of *Truth it's manifeſt* poſitively affirmes that his Majeſtie himſelfe ſent a Commiſſion from *Scotland*, ſealed with the *Scots* broad Seale, unto the *Iriſh* Rebells, to authorize them in that bloudy work, *Page* the 20.

to preſſe them in all haſte unto a ſuddaine enfeebling their ſtrength by cruſhing a conſiderable party of as cordiall friends as ever they had ſince the warres began, and that becauſe they will not ſweare a ſubmiſſion unto that Church Government, which neither they nor your ſelves yet underſtand? Presbyteriall Government, the Modell whereof is yet unſeen? Is this your requitall for their winters worke? have not you lived (ſhall I ſay by the ſweat of their browes?) nay by the expence of their blood? is this in lieu of their promiſed arrears? what, have they been walls and Bulwarks to you, and will you prove briers and thornes to them? have they watch'd whilſt you ſleep? hazarded danger for your peace? undergone ſuch ſeparations from their wives and children, friends, and Families, ſuch hardſhips of hunger and thirſt, cold and nakedneſſe, lived in the valley and ſhadow of death, for yours and the Kingdomes ſake? and ſhall *London* be the unworthy pattern of inhumane unthankfulneſſe to the whole Kingdome? You reſt ſatisfied in the aſſurance of the Parliaments reſpects to the King; but doe you reſt ſo ſatisfied in the like aſſurance of the Kings reſpects unto the Parliament? Let your Conſciences ſpeak, are you ſo ſatisfied? if ſo, what is the ground of this perſwaſion? is it becauſe of his late good words, fair, ſweet, and pleaſant lines he hath written to his Parliament of *England*, ſitting at *Weſtminſter*? or to his right truſty, and well beloved the Lord Major, Aldermen, and common-Counſell of *London*? how can *London* be thus deluded? is the word of a King now ſo taking in *Londons* thoughts? If you have not pledg'd a health of the waters of forgetfulneſſe, to his Majeſties ſucceſſe in his Prerogative deſignes; look back a little to former times, ſurely it was not in the former age that you have, (or at leaſt ſeeme to) forget, how his majeſty hath writ to his Parliament, ſometimes calling them his Parliament of *England* ſitting at *Weſtminſter*; ſuddainly after in his printed Declarations; the pretended Houſes; anon after his *Parliament* at *Weſtminſter*, within a while after, Rebels, Traitours, men that ſeek the ruine of him and his; and as for *London*, is it not notoriouſly known, how he hath call'd it that rebellious City, prohibiting all trading with it throughout his quarters, endeavouring the utter ruine, and

ſpoile of it? how many times hath he offered the ſpoyles of *London* as the wages of thoſe who would help him on in his deſigne, which his ſoule ſo longs for? How many ſtories to this purpoſe may you read, in a late Book called *Truth its Manifeſt*, which as ſome ſay, calls a *Scotch* brother the father thereof, which affirmes, that once he, *viz.* the King, *plotted with his Army, which he raiſed againſt the Scots, to come and deſtroy the Parliament of* England, *and to take the ſpoyle of* London, *for their reward*, p. 17. line ult. and after that, tempts the *Scots* to comply with him in his deſigned worke, *and offers unto them for recompence, not only the ſpoyle of* London; *but alſo the foure Counties neare adjacent unto their Countrey to be adjoyned hereafter to it*, &c. pag. the eighteenth, line 4. and can a Court Complement ſo ſtrangely intoxicate the chief City of the Kingdome of *England*, as now to be enſnared and entangled thereby?

But you will ſay, we have now deeds as well as words, his Majeſty is come to our *Parliaments* Quarters, hath committed himſelf to our own Armies, is in ſafe Cuſtody with our faithfull friends, our *Scotch* Brethren.

This muſt be premiſed, that we will not queſtion the love, and faithfulneſſe, truth and integrity of our *Scotch* Brethren, for although,

Firſt, ſeldome ever any Nation came in to the help of this Kingdome in its neceſſity againſt the Enemies thereof, that did willingly depart the ſame upon termes of love, amity and friendſhip, (the milk, and honey of this Land of *Canaan*) I meane the riches, and treaſures thereof being a ſnare upon them: and although,

Secondly, we have been often upbraided by the malignant party (formerly vext at the Scots forwardneſſe to help the *Parliament*) that we ſhould boaſt of their love, when they departed from us; and that they would at laſt prove our *deare Brethren indeed*: and although

Thirdly, further jealouſies are ſtill fomented by the common people from ſeverall paſſages from our *Scotch* Brethren, as the continuall rumour of their keeping our *Engliſh* garriſons in their own hands, ſore abuſes of the *Engliſh* people by the *Scotch* ſouldiers, the keeping back of *Aſhburnham*, and the eſcape of *Hudſon* from

from the *Scots* hands; the encreaſing rumor of many *Scots* come into the Kingdom, whether true or falſe we know not, with ſeverall notions of this nature, although theſe are jealouſies of the fearfull people, yet can we hardly ſuppoſe, that our deare Brethren after ſo many Proteſtations of their brotherly love; ſuch an obligation, by ſo ſacred, and ſolemne a Covenant; ſuch a profeſſion of piety, and holineſſe; ſuch zeale for a bleſſed reformation; that after all this, they ſhould prove our enemies, falſe, deceitfull, ſelf-ſeekers, making Religion and zeale of reformation, a meere pretence, for baſe deſignes; no doubtleſſe; they very well know, that, that God, which hath beaten the prophaneneſſe of this Kingdome with rods, will ſcourge ſuch hypocriſie with Scorpions, that they will then prove the firſt-borne of abominations, both to God and man, the ſcorne and *odium* of all Nations; wee are full of hopes, that it cannot ſtand with many things wee have ſeene in them; therefore this premiſed, though we doe not queſtion our *Scots* brethrens love and reſpects to the Parliament; yet have wee the ſame reaſon, to thinke ſo well of his Majeſties love, as of the *Scots?* Let our reaſons, and judgements give an anſwer to this queſtion, Had his Majeſty no *fine deſigne* in this? was he as cordiall to the Kingdomes good; as wee hope our Brethren are? If ſo, why then doth he not give preſent order to all his Garriſons, in all the Kingdome, for their preſent ſurrender unto the Parliaments Forces, as he did to the enemy in *Scotland*, without any conditions? You will ſay, He hath done ſo. We anſwer; Not ſo abſolutely, but *upon honorable termes*; and what is this more then a deluſion, a caſting a miſt to amaze the the people? What meanes he by honorable terms? There is no doubt, but that all the Garriſons in his Majeſties quarters, might long before this have been ſurrendred, the warres concluded, and all ended, upon that which his Majeſty calls honorable terms; doe not his poore ſubjects ſtill lie a bleeding? If his Majeſty be ſo cordiall to the Kingdomes peace, how is it that the Malignants every where, and our profeſt enemies in the Kings Garriſons rejoyce hereat, wil not ſurrender, ſtand upon their terms, profeſſing themſelves in a better capacity to keep and maintain his Majeſties cauſe, againſt the Parliament, then ever

they were in ſince the New Modell began? Can his Majeſties going to the *Scots* (all things conſidered) be ſo full ſatisfaction to reaſonable men, of his reall intentions for the Parliaments cauſe? Hath he not addreſt himſelf by many attempts, ſecret inſinuations, frequent tamperings, to *Danes*, *Dutch*, *French*, *Iriſh*, *Engliſh*; to Papiſts, Prelats, Proteſtants, Independents, Preſbyterians, to accompliſh his deſigne? What ſtone hath he left unturned, what means unattempted to promote the ſame? Doe not you think his coming to the *Scotch* Army was a new deſign, a laſt caſt, one game more, which if it miſcarry, all is loſt? Alas, alas, what ſecurity doth his Majeſty give you more then his word? And is this ſo forcing in *Londons* eyes? Doe you hear of any reall remorſe upon his heart? any relentings for the innocent bloud that hath been ſpilt by his meanes? Have you any hear-ſay of his perſonall reformations? What's become of *Londons* reaſon? Had you not as good words concerning the bleeding condition of his diſtreſſed ſubjects; and his hearty endeavours for the peace of the Kingdome, in the midſt of his hotteſt violence againſt the Parliament, as he hath given you now? Call to mind your former experiences, the ſeveral tranſactions in the *Scottiſh*, *Iriſh*, and *Engliſh* warres, have not the deepeſt deſignes, and faireſt words, the moſt deſperate and horrible actions, and the moſt zealous profeſſions, deepeſt imprecations, and ſtrange proteſtations, been alwayes diſcovered at the ſame time? Shall *London* now be charm'd by theſe into its own miſery, perpetuall ſlavery, and utter undoing, as moſt undoubtedly, the truth will be, if *Englands* Parliament ſhould now be diſcouraged? Shall *London*, that hath ſtood out ſo nobly, been a ſpeciall inſtrument in the Parliaments hands, to ſave the Kingdome, ſpent ſo much treaſure, loſt ſo much bloud, ſtood ſo faſt in the libertie that God hath given them, and would not be entangled with the yoke of bondage, be now bewitch'd as it were into its own miſery, and utter undoing? Shall the glory of your former fame be throwne in the duſt? your gallant reſolutions, and unparallel'd tranſactions, be all buried in the grave of oblivion? and at the laſt gaſp (as it were of our enemies hopes) *London* ſhould revive their fainting ſpirits, and put life into their dying hearts? Shall the whole Kingdome, that

wae

was almoſt ready, in all its quarters (conſulting of tokens of thankfulneſſe) to congratulate with *London*, for all its love, and care, paines, and purſes, and their generall ſafety (through Gods bleſſings) the fruit hereof, throw by theſe thoughts? and with ſad hearts, and pale faces, wringing hands, and running eyes, tell their wives, and children, friends, and neighbours, Woe, and alas, *London* will ruine us, *London* begins to decline the Parliament, *London* begins to cloſe with the King, *London* is fild with the Malignants language! *London* Remonſtrates, to the Parliaments prejudice! Will not this prove the perpetuall language of ſucceeding ages, that (if *London* ſhould now deſert the Parliament, and tyranny once get up in the throne by means hereof) *Londons Citie is Englands woe?*

Fourthly, *You further acknowledge the particular aſſurance this honourable Houſe hath again given the whole Land, in their late Declaration, to lay hold on the firſt opportunity of procuring a ſafe and well-grounded Peace in the three Kingdomes, which you doubt not but this honourable Houſe will purſue with all ſpeedy diſpatch of Propoſitions to His Majeſty, now whilſt God doth ſo mercifully and miraculouſly goe along with your Armies in all the parts of the Kingdome.*

That Declaration, that gave you this aſſurance, aſſured you likewiſe, whence it was, the thing was not done, but ſuppoſe, that (providence quite altering the ſtate of affaires) the Parliament judge Propoſitions for Peace are not now ſo ſutable, ſo ſeaſonable, as then they were, when they promiſed the ſame; muſt not they judge, what is moſt meet to be done in ſuch a caſe? Propoſitions for Peace, are to be tendred to enemies, not to friends; doth his Majeſty continue the Parliaments enemy? if ſo, his comming to our Quarters, is evidently then, a deſigne of miſchiefe, and not of peace; and the truth is, an enemy will doe more miſchiefe in his adverſaries quarters, then in his own; but, if he be our enemy, and yet in our hands, ſuch Propoſitions, as before were tendred, may not conſiſt with wiſdome, and policie, to tender now, the caſe is altered, the Market is fallen, men will not give for the commoditie thereof, as they would before; now you ſee his Majeſty is in our own quarters, and *God doth mercifully and miraculouſly goe along with our Armies in all the parts of the Kingdome.*

Fifthly,

Fifthly, You minde the Parliament of *our brethren of Scotland, how they were first invited to engage with this Kingdome in Gods cause, when yet they were at peace at home, in what Covenant this Nation is mutually linked with them, at what time, in relation both to the weak condition of our Forces then, and the season of the yeare, they adventured upon an Enemy warmly lodged, and well armed, and prepared; what they have since suffered for this Cause in their own Kingdome, how successfull ever since God hath made our Forces in suppressing the Common Enemies of both Nations, and what present hopes wee have of a well-setled Peace, while wee continue in this mutuall Amitie; And then cannot but lament the many jealousies which the Enemies of our Peace, Union, and good Government, doe now strive to beget between both Nations, and tremble at the sad effects thereof, if not timely prevented by the wisdome of the Parliaments of both Kingdomes.*

It is most true, their love, and kindnesse, is never to be forgotten; for although it is true,

First, that both they, and wee, are embarqu'd in one and the selfe-same vessell, and wee sinke and swim, stand and fall together, and *Englands* misery, will be *Scotlands* woe, so that what ever they have done for us, it is virtually for themselves: and although,

Secondly, these miserable warres, and bloudy blowes, which fell upon us, were first attempted for our *Scotch* brethren, but *Englands* Parliament (then in beeing) would not consent to such unnaturall warres, and by that means, kept off the blows from our *Scotch* Brethren, as all can witnesse; and although,

Thirdly, this Kingdome hath been likewise ready to helpe the *Scots*, in a former case, of their like necessitie, against their enemies; as is most apparent by authentick Histories, and a forme of thanksgiving, formerly appointed by the Church of *Scotland*, for the good successe of their *English* ayde, (a Copie whereof is added at the end of this Book) that wee may ever observe the due care both Kingdomes should have for the mutuall peace and prosperitie of both Kingdomes; and although,

Lastly, we must not look so much on our Brethrens successes,

as

as their good intentions, meaſuring their love by their endeavours, and not events; yet let that mouth be for ever ſhut up, and that hand wither, which ſhall maliciouſly ſpeak, or write the leaſt word, to foment jealouſies between both Kingdomes; and confident I am, that this heavie curſe will fall upon none, but that party who joyne iſſue with the old deſigne, of promoting their perſonall Intereſts and baſe ends, of Honour and greatneſſe in the publick miſery.

Sixthly, you ſay you *cannot but with reverence look upon this Honourable Houſe as truſted with a great ſhare of the ſupreme power of this Kingdome, and as it is the repreſentative of the whole Nation, out of which and by whom, the Members thereof are choſen, doe fixe your hearts the more upon the ſame, and doe by the mercy of God, ſo long as this Kingdome doth adhere to our Covenant, promiſe your ſelves now and in all future ages, great bleſſings and aſſurances from the endeavours and labours of this Honourable Houſe; and in regard of this dignity of Truſt, you have and doe ſubmit to all Priviledges of Parliament; yet becauſe it may now become a Tenure for life, if this priviledge ſhould be ſo made uſe of by ſuch Members of Parliament as owe great ſummes of Money, and protect divers under them as Servants, Attendants, Officers, yea, and their Servants, if all theſe ſhould be exempted from courſe of Law, how many Citizens of* London, *and other Subjects of this Kingdome may be undone? you doe therefore with all Duty and Thankfulneſſe put this Honourable Houſe in minde, that in a Remonſtrance to the Kingdome,* 15. December, 1642. *you find this expreſſion;* viz. *That for the matter of Protections, the Parliament is ſo ſenſible of it that therein they intend to give whatſoever eaſe may ſtand with Honour and Juſtice, and are in a way of paſſing a Bill to give ſatisfaction concerning the ſame.*

Is it the *great ſhare this Honourable Houſe hath of the ſupreme power of this Kingdome*, which makes you *looke with reverence* upon it, or an opinion, that it hath but a *ſhare of the ſupreme power of this Kingdome* that you have no more reverence unto it? will you not allow ſo much unto the repreſentative Kingdome, in reference to the whole Kingdome, as the repreſentative City will aſſume unto themſelves in reference to *London*? Is not the Parliament of *England* the repreſentative Kingdome? And doth not the whole *Supreme power of this Kingdome* reſide there-

therein? And if ſo, why ſay you they have a *Share?* Unfold your Riddle, and ſpeak it out; if our judgement deceive us, we are willing to be informed. Was the like inſinuation, and dividing principle ever ſuggeſted unto the common people; except it was from his Majeſties Declarations? there is little doubt, that (however the City is blinded herein) the riſe of this buſineſſe came from Court, let the Author of a little book lately publiſhed, entituled, *A full anſwer to the Plea for the Commonalty of London*, (except he himſel is become *enervatus* in his judgement and reaſon) ſtand up like a man of right Principles, and true thereunto, and plead the juſt power of the Parliament of *England*, as he hath well done of the Commons of *London*, and therby he wil ſhew himſelf the *Parliaments* friend, as he hitherto hath done: But what do you mean, when you ſay the *Parliaments* priviledges may now become *a tenure for life?* Surely had this paſſage been found from one of the old Declarations frō *Oxford* againſt the *Parliament*, it could not be judged any thing elſe, but a malignant ſcorn, & a notorious jeer, being of the ſame affinity with the like paſſages found therein: *viz. a perpetuall Parliament*, and an *everlaſting Parliament*. If any Members of that Houſe doe *owe great ſummes of Monies, and protect divers under them as Servants, whereby they plead exemption from the courſe of Law; and ſo Citizens or others are undone, or endammaged thereby*; let the parties agrieved frame their Petitions and complaine of the men, and let not *London* remonſtrate this to the Parliaments prejudice: it is very true, the intention of the *Parliament* is the good of all, the hurt of none; every mans benefit, no mans *undoing*; yet remember your Covenant, the preſervation of the *Parliaments* Priviledges is a maine Article thereof, if any priviledge proves prejudiciall to the Subjects benefit; you your ſelves ſay, they did anticipate your deſires, by that *Remonſtrance of the* 15. *of December*, 1642. *Yea were then in a way of paſſing a Bill, to give ſatisfaction concerning the ſame*, and have any Bills been paſt ſince that time, and that neglected? and is the caſe now, with the faithfull Members of this preſent *Parliament*, as it was then? Is it not notoriouſly known, that their faithfull ſticking unto the Kingdomes Cauſe, hath been the utter undoing of themſelves, and their Families? whilſt they have been

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here in the Kingdomes ſervice, the common enemy hath waſted, ſpoyled, burned, plunder'd, and ruin'd their Eſtates, but the truth is, this kind of Dialect concerning the *Parliament*, in Print (for the peoples view) doth import no leſſe then an evident charge, that *Parliament* men are now mean men, or broken Fortunes, men that cannot, or elſe (which is worſe) men that will not *pay their debts*, but live upon the people, and make a trade of it, and the ſame ſhall be a *tenure for life.*

Seventhly, you proceed further, and tell the people *the Kingdome is almoſt reduced, by which meanes the Revenues of the Kingdome will be unburthened, and the Cuſtomes and Exciſe increaſe, and the publike charge of the Kingdome decreaſe, now that Delinquents doe daily come in and compound, and now that the Enemy hath but few Holds left, we hope that the great and extraordinary Taxes and burthens on this City and their Trade, ſhall be in the future abated; that the Debts owing to the City and Citizens of* London, *either by particular Aſſurances of the Parliament, or upon the publike faith of the Kingdome, be taken care for and diſcharged, as well as thoſe aſſigned upon the Exciſe, and may not be diverted from the uſes appointed by former Acts and Ordinances.*

If ſo; have a little more patience, your debts owing you, are coming apace, eight *per. cent.* ſhall reward you for it, you cannot but ſee extraordinary charges doe ſtill appeare, the payment of our Armies; long in Arrears, though ſufficiently active in the Kingdomes ſervice; the vaſt ſummes paid to the *Scotch* Army; the relief of *Ireland*; and many wayes more, ſo many Garriſons, ſo many Parties, ſo many Sieges doe pray your patience a little longer; but muſt every particular have a charge in the bowels of it? What ſummes of monies are by the *Parliament diverted from the uſes appointed by their Acts and Ordinances?* if none, what is the ground of this particular thus remonſtrated? is it becauſe of ſome few gratuities lately confer'd upon deſerving men, for their valiant, painfull, and faithfull ſervices for the publick ſafety? are not ſuch ſums employed in the *uſes appointed in their Acts and Ordinances?* muſt the *Parliament* of *England* adviſe with *London*, about the diſburſements of the publick ſtock?

Eightly, you complaine of the *Committees* work at *Haberdaſhers*

Ushers-Hall, as a grievance to the City: *viz.* that any more Malignants ſhould be detected, or further courſe taken, to find out Delinquents, which have not as becomes them aſſiſted the *Parliament*: ſurely they little thought the times would ſo face about, as that *London* ſhould turne Delinquents advocate; we ſay no more to this, but *remember your Covenant*.

Ninthly, you further proceed, and profeſſe your zeale for our bleeding Brethren of diſtreſſed *Ireland*, &c. It is a good motion, and for Gods ſake doe not hinder ſo good a work, by weakning the *Parliaments* Party, by any more ſuch Remonſtrances, as theſe.

Tenthly, in the laſt place, you heap up your deſerts and your grievances together: to the firſt, we confeſſe you did run well; Suffer not your Crowne to be taken away by your diſcontinuance in your work begun; but yet conſider, have you done more, then the Law of God, of nature, of Nations engaged you? Hath all this been for the *Parliament*, or for your ſelves? was not your Eſtates, your Liberties, your freedomes the grand price of your Enemies race? the Crowne they ſtrive for? the ſpoyles they fight for? Speake your Conſciences; what had become of you by this very day, if the preſent *Parliament* had not ſtuck to you? what of your Religion? what of your Eſtates? what of your Liberties? Hath it not been in their power every day to ruine you, yea, and (perhaps) by their perſonall preferments to advance themſelves? Have not the Subjects Liberties been deare in their eyes? have they not layen under many temptations, many diſcouragements, to continue conſtant under them all? were all able to abide the ſame? why then did many deſert the Houſe? How often have they proteſted by word of mouth in your common Halls, and many Declarations, in the publick view of Heaven and Earth, that they would live with you and dye with you, ſtand, or fall with you, that they would never leave you, till they had made you free, and have they not been faithfull in their promiſe herein? Is not their preſervation your ſecurity? their glory your Crowne? their freedomes your Liberties? As for your grievances, we conſider them as they lye.

Firſt, you complaine, that *the Letter ſent you from the Parliament*

ment of Scotland, *ſhould ſtill be detained though petitioned for, as if this Honourable Houſe were doubtfull of your fidelity*: We ſuppoſe the Houſe is not bound to be accountable to you, though you are obleiged to account to them in this particular; and whether they *be doubtfull of your fidelity or no*, we cannot tell, onely we wiſh they may have no cauſe. Your next complaint is, that *in the laſt Propoſitions to his Majeſty at* Uxbridge *the power of the Militia of this City was fully repreſented, that it ſhould now be reaſſumed, and endeavoured to be altered, to the endangering of this City, and parts adjacent; as if you now deſerved leſſe truſt from this Honourable Houſe, then a twelvemoneth agoe*: We think it not ſafe to taxe the *Parliaments* wiſdome, in their ordering and diſpoſing the power of the *Militia*, of City, or Kingdome, as they ſhall ſee cauſe: and it cannot be aſſerted, that *their reaſſuming the Militia of* London, *into their owne hands, is matter of danger to the City of* London, *and parts adjacent*; without an unworthy aſperſion upon that Honourable Houſe; ſuch, that will ſay ſo, give juſt cauſe to think, that *they deſerve leſſe truſt from that Honourable Houſe then a twelvemoneth agoe*, when they were better affected then ſo to affirme. Thirdly, you complaine and remonſtrate, that *ſome late Petitions of this Citie, preſented to this Honourable Houſe, ſhould lie yet unanſwered*; If the *Parliament* were bound to anſwer all your Petitions, and that forthwith even in your owne time, why did not you rather enjoyn then petition? and if all your Petitions ſhould be anſwered to your owne content, we well perceive how the caſe would ſtand with this poore Kingdome; the *Parliaments* love both to City and Kingdome may cauſe them to deny the Petitions of the City; as the caſe may ſtand. Your fourth complaint, that *Quarterman a notorious Sectary, one whom the City not long ſince caſt out for his miſdemeanors, ſhould preſume, in the contempt of the priviledges and Government thereof, to enter the City, and to make Proclamation with Trumpet, without acquainting the Lord Major therewith; the like of which (to our beſt knowledge) in no age, when the City was moſt neglected, was ever ſo much as attempted.*

What *Quatermain* doe you meane? there are many in the Kingdome, for all that we know, but we preſume you intend *Roger Quatermain*, late Marſhall to the City. That this *Quatermain*

terman is a Sectary, lies upon you to prove, and him to defend; and herein you will befriend our intellects, and helpe us to understand, what you mean by your Sectaries, against whom you so much stickle in this Remonstrance: That the Citie cast him out (*viz.* from his Marshallship) for so wee presume your meaning is, (though you speake as disturbed, that the Reader must study to finde out your meaning) will be denied by one of the chiefe promoters of this Remonstrance, except he hath changed his judgement in the Government of the Citie, (as sometimes it falls out, men continue not their judgement, especially in matters of government both civill and ecclesiasticall) for it was neither the Citie representative, or collective, but the Lord Major, and Court of Aldermen, that put him out of the place, and surely, they are no more the Citie in that act (except the Common Counsell gave them power herein, as wee cannot understand they have) then any other Citie Justices, or Officers in the Citie are so. As *for his misdemeanors*, none were urged as the causes hereof, except this was his crime, that one Marshall should serve the Citie. And though it is a crime circumstantiable to a great aggravation for one man to wrong a whole Citie; yet it is more strange (becausè lesse usuall) that a representative Citie should wrong a poore man, by taking away his good name, and so his livelihood in his present employment. As for his great transgression herein specified, wee dare presume, the poore man is ignorant of the Citie priviledges, if this be one, that the Parliament of *England* cannot make Proclamation, in the Citie of *London*, with Trumpet, or otherwise, without licence given by the Lord Major of *London*. If the case be thus, well may you say, that the Parliament of *England* is betrusted but with a *share of the supreame power*. Custome is one thing, priviledge another; that it is a custome to acquaint the Lord Major in such cases, is quickly granted: and if he did willingly, and wilfully, in contempt of the Major, or customes of the Citie, performe that worke, he is blame-worthy, and not to be pleaded for; but when such customes, of single Corporations, shall entrench upon the power of Parliaments, and change their

names,

names, and call them *Priviledges*; it is high time, to change thoſe cuſtomes. Many cuſtomes, in former times, had almoſt undone the Kingdome; wee would not now meet with any that raze our foundation, and ſtrike at the Parliament.

And laſtly, You complain that *after the preſent Lord Major had ſo faithfully behaved himſelf in his Office, and with the teſtimony of the Citie, ſo carefully diſcharged the ſame, that yet he ſhould be ſuſpected and queſtioned upon generall informations, which (it may well be doubted) might be deſigned to divide between the Parliament and the Citie.*

If generall informations that doe greatly concerne the publique danger of the Citie, or Kingdome, ſhould be ſo far neglected, as not ſo much as to make an enquiry, according thereto; how could they, to whom they doe come, diſcharge their conſciences, and Covenant, to God, or the people? The Lord Majors faithfulneſſe can never hurt him; and a faithfull man, may lie under ſuſpition, but will take no offence at a through purgation; as we heare his Lordſhip himſelfe is ſufficiently ſatisfied; and if former faithfulneſſe ſhould for ever diſcharge all future jealouſies, (though but *generall informations* be given of danger) the two *Hothams*, and many more, might have now lived, and by this time ſeen the Parliament and Citie weltering in their own bloud.

(*More you could adde*, but you have done enough, if not too much of this nature, and more, I preſume, then was ever expected from this Citie. You preſently ſlide from your remonſtrative part, into the prayer or petitionary part; and ſo ſhall wee, and give you to underſtand, wherein wee can, and wherein we cannot joyn with you in your deſires to the Parliament; with the reaſons thereof, which is the ſecond generall head of our preſent method; you reſolve your complaints into prayers.

1. *That ſome ſtrict and ſpeedy courſe may be taken for the ſuppreſſing all private and ſeparate Congregations.*

Wee know not your meaning by *private and ſeparate Congregations*, if your meaning be the private meetings of Chriſtian people, for prayer, exhortation, repetition of Sermons, or any other laudable and Chriſtian duty amongſt the Saints,

in

in their private assemblies, as sure we are, your words doe import, abhorr'd be your request by God and good men, and the Lord prevent the Parliament from ever stumbling at that stone. What you mean, wee cannot tell; wee would not desire, wee doe not know what; wee cannot joyne with you in this Petition.

This is the selfe same *et cætera* that was in the Bishops Oath, and doubtlesse the Episcopall party cannot but look upon this as the resurrection from the dead, onely herein it differs, they enjoyned men to sweare to what they knew, this would have men resolve upon what they know not; and so it is a step neerer to Popery.

2. *That all Anabaptists, Brownists, Heretiques, Schismaticks, Blasphemers, and all such Sectaries as conforme not to the publique Discipline established, or to be established by Parliament, may be fully declared against, and some effectuall course setled for proceeding against such persons.*

First, *Anabaptists, Brownists, &c.* in the Kings Declarations did alwayes intend the Parliaments friends; and besides these, whom you mean wee cannot tell.

Secondly, if all such *Sectaries as conforme not to the publique Discipline established or to be established by the Parliament, must be fully declared against, and some effectuall course taken for proceeding against such persons*; What shall become of our Presbyterian brethren, which hold Presbytery to be *jure divino*, and cannot submit unto Commissioners over the Presbytery, though established by Ordinance of Parliament? Surely the Remonstrants are not of that opinion, but if they be, their feet are taken in the same snare they laid for their brethren. If this Petition should be granted, our Presbyterian brethren as well as others, must be suppressed: and for that cause (though no such allowance is given by them unto their weak brethren) wee cannot joyne with you in that Petition.

3. *That as wee are all Subjects of one Kingdome, so all may be equally required to yeeld obedience unto the Government set forth, or to be set forth by the Parliament.*

To resolve to submit to what wee know not, in matters of Religion, and to Petition the suppression of all that will not subject thereunto, is against the principles of Religion and Reason; wee cannot conceive, a Parliament so religious, so rationall, will prove so irreligious, so irrationall, as to enforce the Subjects to stifle the light of their own Consciences; and let God and conscience say what they will, to sweare conformitie to the will of man, in matters of Church-Government wee cannot joyne with you in this Petition.

4. *That*

4. *That no perſon diſaffected to the Presbyteriall Government, ſet forth, or to be ſet forth by the Parliament, may be employed in any place of publick Truſt.*

The Biſhops to our b.it remembran c did never ſo publiquely make the like motion o the Magiſtracy of this Kingdom.

Wee judge our ſelves bound to leave that buſineſſe to the Parliaments wiſdome, as ſuppoſing them beſt able to judge what is meet to be done in that particular. If men prove faithfull in their truſt, intamperable by their adverſaries, ſucceſſfull in their worke, untainted in their integrity, courageous in their ſervices, &c. ſuch men are not uſually after many experiences of ſuch particulars, put out of th ir publick truſt (though they ſhould be an Army of *Turks*) and why men ſhould be diſcharged from their *publick truſt* for ſo ſmall a punctilio, as difference in judgement about Church-Government; nay, ſo much as *diſ-affection* to the Presbyteriall Government, for that's your expreſſion, we ſee no cauſe; and truly, if this deſire ſhould be granted, as the caſe now ſtands, the Parliaments ſtrength would be much abated, and the Malignant Royaliſts very much pleaſed, wee are none of them, wee cannot cloſe with you in this Petition.

5. *That this Honorable Houſe will pleaſe to haſten Propoſitions to his Majeſty, for ſetling of a ſafe and well-grounded Peace amongſt us, after ſo long and unnaturall a Warre.*

A well grounded peace is our hearty deſires as well as yours; but whether to be ſought for by tendering Propoſitions from the Parliament to his Majeſty, the wiſdome of the Parliament, not wee, muſt determine. When a man meets mee to take away my purſe, my life; if the combate be over, and the party diſarm'd, and his weapons in mine own hands, I will not indent how much he ſhall have to doe no more; when the truth is, he hath done his worſt; A well grounded Peace we deſire with you, the means hereunto wee leave to the Parliaments wiſdome, wee would not offend them, wee therefore wave this Petition.

6. *That this Honourable Houſe, according to the Covenant and Treaties, will pleaſe to ſtudy all meanes to preſerve the Union between the two Nations of* England *and* Scotland, *and to remove all jealouſies which may endanger our mutuall agreement.*

We cloſe with you here with all our hearts, and heartily

pray

pray that wisdome may be given to them from God to direct their *studies* to so good a work.

VII. *That this Honourable House will please to consider of some meanes whereby the priviledge which its Members their Servants and others enjoy by being protected and exempted from being proceeded against for their Debts, may be so qualified, as that the Subject may be able to recover his owne in some due time.*

This Petition implies a charge; we will not at all intermeddle herein.

VIII. *That all publike Revenues and Receipts may be employed to publike uses, that so the Taxes of the City may be abated.*

We know no publike Revenues imployed at all by the *Parliament* of *England*, for any other then publike uses; and if this Petition may be altogether cleare from secret aspersions of our worthy *Parliament*, we can fully joyn with you in this particular.

IX. *That the Estates and Compositions of Delinquents, may, according to the engagements by Ordinances of Parliament, be applyed to discharge the great summes owing to this City and Citizens.*

The publike Faith for the publique debts will be valid (we doubt not) and in due season will so appeare; we hope they minde the main what ever becomes of particular cases, due time will be time enough, we durst not engage (as the case stands) with this Petition.

X. *That the* Plymouth *Duty may be taken off the Trade, especially now the West is reduced.*

That poore Garrison is still to be encouraged: Surely these are the last times when mercy and charity waxeth cold, we utterly wave this Petition.

XI. *That the Committee at* Haberdashers-hall *may be presently dissolved; or at least so limited and regulated, as that the City may have no cause of complaint.*

This Petition seems, in the first part of it, to favour Malignants, we remember our Covenant; wee cannot close with you in this, the later is ours as well as yours.

XII. *That the reducing of the Kingdome of* Ireland *may be taken into consideration, before the good party there be too farre wasted and discouraged.*

This is our Petition and prayer to God, wee joyn with you here with all our hearts.

XIII.

XIII. *That the Originall Letter of the Parliament of* Scotland *to this Citie may be returned.*

Wee leave this to the Parliaments wisdome, and shall not at all intermeddle therewith.

XIV. *That this City may enjoy the Militia fully, as it was presented at the last Treaty at* Uxbridge.

Wee leave that unto the Parliaments wisdome, and God direct them what to doe therein; we neither joyne with you nor against you in this particular, but onely wave it.

XV. *That* Quarterman *may be brought to some exemplary punishment, for the affront done by him to the Priviledges and Government of this Citie.*

When wee are convinced of *Quatermains* affront to the priviledges and Government of this Citie, wee shall desire with you his exemplary punishments; to condemne the innocent, is a great abomination, wee judge *Quatermain* so, till the contrary appeare; wee cannot joyn with you in this Petition.

XVI. *That the Lord Major of this City may be fully vindicated.*

When wee once understand how, wherein, and by whom his Lordship was wronged, we would Petition with you for his vindication; in the mean while wee wave this Petition.

XVII. *And lastly, and above all, That this honorable House will please not to looke upon any expressions of this our Remonstrance and Petition, as charging any thing upon this Honorable House, or as intended to intrench upon any priviledge thereof, but favourably to accept thereof, and so to interpret the same, as from a single and humble heart it is sincerely, and without any by-ends, or to comply with any Party whatsoever, intended and breathed forth from the sad heart of the Petitioners, who are overwhelmed with many feares on all sides. And who call God, the Searcher of all hearts, to witnesse, that according to their Covenant and duty, their zeale, devotion and obedience, is as fervent and prostrate as ever to serve the Parliament with their Lives and Estates, against all the Enemies of our Peace, to conjoyne the Citie more and more to the Parliament, and to maintaine the Union of both Nations against all opposers whatsoever.*

This is an Apologie for the whole businesse, and the truth is, you have cause sufficient, and we verily believe the like Remon-

ſtrance was never known from the City of *London* to the Parliament of *England*. You would not have them *look upon any expreſſions in this Remonſtrance and Petition, as charging any thing upon the honourable Houſe*; that is, you deſire them to throw by their underſtanding when they read your Remonſtrance. Though wee cannot joyn with you in this Petition, *to accept* your Remonſtrance, and grant your Petitions; yet wee humbly deſire this honourable Houſe, to paſſe by all provocations herein, and to meaſure their reſpects to this famous City, not according to ſome few weakneſſes, which through ſome powerfull inſinuations may ſurprize the ſame, but to the conſtant, ſetled, and reſolved practiſes of the Inhabitants thereof, of which wee are confident there are many thouſands, that are ſtill ready to ſacrifice themſelves to the ſervice of the Parliament: the onely means under the Almighty to preſerve both us and our poſteritie from ſlavery and miſery.

You have done with your Remonſtrance; but have you underſtood what you have done? Let us propound two or three *Queries*.

Firſt, is it proper for one ſingle Corporation to Remonſtrate to the people their grievances, or indeed rather complaints againſt the Parliament? do you not know the nature, the majeſty, the power of a Parliament? do *Londons* Magiſtracy no better underſtand the Parliaments Authority? are you become the primary pattern, and popular example to all the Kingdome of an unparalleld Remonſtrance? are you the chiefe Magiſtracy of *London*, and give ſuch a preſident? We ſay no more, but make this uſe of it, that wiſdome and weakneſſe may have their habitation, (yea ſometimes the latter may be predominant) even among wiſe and religious Rulers.

Secondly, did the Commons of *London* give you authoritie in their name to do that which is not at all within their Charter? if you act as Subjects, you act for your own perſons, and you have liberty of your ſelves ſo to doe, ſtanding or falling to your own perill; but if you act in the name of the Citie, whom you repreſent, know your bounds, looke to your rule, the Citie collective never gave you further authority, then to act within your

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ſpheare, the Citie Charter; and if you doe otherwiſe, upon your perill be it, they'l not ſtand by you.

Thirdly, who were the chiefe promoters hereof? doubtleſſe Royaliſts, (to give it out in the ſofteſt language) the ſtile, the dialect, the matter, doe not theſe inſinuate prerogatives advance, not a word throughout for puniſhing Malignants, for requiring juſtice againſt Delinquents; (a main article of our ſolemn League and Covenant) men would think that doubtleſſe ſome of the old Patentees, or men that builds their houſes by the ſubjects bondage, were the chiefe framers of this Remonſtrance. Surely, if that heart was right for the Parliament that framed this Remonſtrance, he hath an unhappy hand that tranſcrib'd his thoughts in ſo ſtrange a dialect; for the truth is, if this Remonſtrance had not been preſented by the City of *London*, our after-ages would ever have knowne it by the black Character of the *Malignant Remonſtrance*; it is not to be doubted but the Citie, though well affected, may be overtaken in an act unworthy, (for even Parliaments have ſlipt, for they are but men) and therefore it is this one act, and not the perſons are here found fault withall.

But now to come to the laſt generall head, we deſire this honorable City ſeriouſly to conſider, what are the dangerous tendencies, and effects of ſuch kinde of Remonſtrances, and that in few particulars, very briefly, for wee are unwilling to harpe too much upon this unpleaſant ſtring.

Firſt, it tends to the manifeſt grieving of the hearts of our faithfull Parliament, who for our ſakes have ſuffered more baſe affronts, injuries, and loſſes, then ever any Parliament did before them; Have we not often acknowledged them againe and againe to be the onely means (under God) of all the peace and liberties, eſtates and comforts that we doe enjoy? ſuppoſe their failings appear before us, have we never a garment to cover their nakedneſſe, but *Ham*-like wee call for the eyes of brethren and fellow-ſubjects to behold the ſame? was it not of God that the Parliament and *London* were joyn'd together, hand in hand, and heart in heart? and whence is it that this knot begins to be looſned? have they not brought us (through the mercy of God) to

the ſight of our inheritance, our liberties and freedomes, our Land flowing with milke and honey? ſhall wee now begin to murmure againſt our deliverers? is it not likely that God for this ſhould bring us back againe into the troubleſome wilderneſſe, more warres, and the bitter, bitter effects thereof? the clouds condenſe & thicken again, let us not grieve our God and our friends, the Parliaments faithfulneſſe God will not forget, and our unthankfulneſſe he will not put up.

Secondly, Conſider whether ſuch kinde of Remonſtrances as theſe doe not weaken the Parliaments ſtrength? confident wee are, (how ever *London* comes thus to be deluded, which cannot but be the amazement of the Kingdome,) that the firſt originall of this Remonſtrance muſt needs be bred in a Malignants breſt, ſuch complaints for the peoples view, ſuch petitions, to ſuppreſſe the Parliaments friends, to remove faithfull, valiant, untamperable, and ſucceſsfull Officers from places of truſt, to take away thoſe waies and means, whereby monies are procured to maintain the warres againſt the common enemy, to preſſe them in all haſte to the payment of their debts; what are all theſe, but the direct deſires of the Parliaments enemies? and doe not all theſe things weaken the Parliaments ſtrength?

Thirdly, Conſider how this doth rejoyce the Malignants hearts, obſerve their faces, their diſcourſes, look into the priſons, where Malignants are, what is their dialect? all will be well, the day is ours, the times face about, round-heads muſt fall, this Parliament muſt down, the City declines them, their armies muſt preſently be disbanded, the Kings friends exalted, their ſervices rewarded, all things work well, the City Remonſtrance ſpeaks our minds, it ſtrikes at the root of the round heads proſperity, wee ſee now how the game goes.

Fourthly, conſider the probable tendency of this Remonſtrance in the opinion and judgement of the moſt conſiderable both of the Parliaments friends and enemies, the feare of the one ſort, the expectation of the other, and that is, in plaine termes, the disbanding of our Armies, the diſcouraging of our friends, the utter diſenabling of the Parliament againſt any adverſaries

versaries either foreine or domestick, that shall appear against them, the advancing of prerogative and arbitrary power, the exalting of all those bloudy oppressors that in all these wars have sought our ruine. Do not say these are the irrationall notions of a melancholy minde, the groundlesse conceits of a crazie brain? no certainly, that kind of reason that draws naturall conclusions from undoubted premises, or which judgeth of the proper effects from proper causes, steers the judgement in these assertions; let your own reason decide the matter, if the Parliament should be disabled in their Armies, in their monies, in their friends, as the granting of your petition would quickly effect; what would hinder the things wee affirme, take away the Parliaments strength, and then the promise of setling the *Militia* to your hearts desire, would secure you from slavery, as the setling of *Presbytery* would preserve you from Popery; but the word of a King, and the faith of a favourite, will be all your security for the one and the other; is this a time to weaken the Parliament? is there no fear of incursions from a foreine adversary? hath not the *French* the sword in his hand? do we not know, that the *Quondam* factors for *Englands* misery, and those that almost had ruin'd the Kingdome, have been tampering there for the old designe? is there no feare of incursions from *Ireland*? are not they as ready to advance prerogative as ever they were? is our own nation setled in peace? is not every County almost disturbed? and a party appearing upon any advantage in prerogatives quarrell? We say no more, we have discharged our Consciences, it is not disrespect to authority, but conscience of duty; not contempt of Magistracy, but love to the City; not private interest, but publick good which was the reall cause of what we have written; if *London* must tast of that cup of trembling with the rest of the Kingdome, it will be bitter, indeed, when this will be minded, that *Londons* folly is *Londons* misery; that God sent Saviours for *London*, and would deliver it, & they would not be delivered, but rejected the means of their own good, would none of his mercies, despised his counsells, discouraged his people, did shut their eyes against as glorious visions of kindnesse and goodnesse, as ever was seen in all the world;

world; *Moſes*, and *Aaron*, *Joſuah*, and *Gideon*, were not inſtruments of more glorious victories for *Iſrael* of old, then thoſe deliverers, whom God ſent *London*, have been of late, the deſpiſing whereof may bring down wrath, but God will finde a way to ſave his people.

In the laſt place conſider this for the concluſion of all, which might rather have been a Preface.

It is the great unhappineſſe of well meaning and plain hearted men, to be ſtill made inſtrumentall to the masked and diſguiſed deſignes (and to have their innocency impoſed upon by the craft and practiſe) of thoſe that dare not owne their owne endeavours, leſt they ſhould alarum thoſe whom they would deceive, and hinder the concurrence of thoſe multitudes without which their ultimate end cannot be attained: There were two hundred in *Jeruſalem* (that never wiſhed ill to *David*) went along with *Abſolom* in the ſimplicity of their ſpirits, (knowing nothing) who yet gave the beginning to that horrid Rebellion, in which he endeavoured to dethrone his Father, and deprive him of life, who ſeverall wayes gave him his, which practiſe (with the parellel in hand) although it be ſo ordinary as a Deſigne can hardly be inſtanced (that muſt be acted openly) that hath not firſt obtained credit by the patronage of abuſed ſimplicity, (appearing in it) yet is ſtill takes as often as it is attempted, like Stratagems military, where thoſe of curious contrivance are many times abortive: Thoſe that are every day practiſed, doe notwithſtanding every day take effect. For the ſake of ſuch as are ſo abuſed, it were a work worth the charity and labour of a free leaſure, and an able pen to undeceive the world in this particular, to ſet open the windowes of this dark Cabinet, to diſcover the Methods of theſe impoſtors, to let ſimple integrity ſee how theſe approches are made upon it, and to unlock thoſe cyphers in which (unknown to themſelves) they maintain a dangerous intelligence & correſpondence with their enemies; In which imployment, if ſome happy *Genius* had before this time diſpoſed it ſelfe, it might have proved an Antidote to this ſpreading plague, and might have prevented the birth of that *Mulato* conception which now calls it ſelfe the

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Remonstrance of the Common Councell of the Citie of London. For it cannot be imagined, that so many honest pious men (as the major part of that Councel are known to be, who have hitherto shewed themselves in all these troubles so faithfully devoted to serve the interest of free-born *English-men*, in adhering to, & defending the Parliament of *England*) should now be brought (by putting forth & pressing this *Remonstrance*) to serve the implicate designes of a triple (if not quadruple) faction, were not they deceived & abused by the fineness and artifice of these Impostors, wooing them from their duty, and into ruine, under specious and pious pretences; themselves the while propounding severall ends, though agreeing in one common (the destruction of the liberty and freedome of the *English* Nation) though in severall and differing degrees. And although the times will not now presently beare such an opening this mystery of Iniquity, as might convince those whose malignity, prejudice, or (perhaps) good opinion of some promoting it, have seald their eyes and muffled their own understandings, yet those whose confidence hath been abused, and whose facile dispositions carried down in the generall crowd, or whose piety taken with the specious shew of Reformation, & Uniformity, are desired seriously and maturely to weigh these few lines by way of *Animadversion* upon that *Remonstrance*, untill the times shall give leave to one more compleat, and we doubt not but such as shall remember their covenant (to maintain the priviledges of Parliament, and continue stil in a sense of duty to it) which God hath thus far honored, owned, & carried on in delivering the Kingdome from the attempts of tyranny, & which (in probability by the concurrence of the same blessing they are like to effect) if it be not hindered and endangered) will be so far satisfied thereby, as to esteem it as little for their reputation in this civill Schisme, as in that religious to be called *Remonstrants*.

A Forme of Thanks-giving used by the Church of Scotland *for their deliverance from the* French *by the* English, *Anno* 1575.

NOw, Lord, seeing that we enjoy comfort both in body and spirit, by reason of this quietnesse of thy mercy granted unto us, after our most desperate troubles, in the which we

appeared

appeared utterly to have been overwhelmed; we praise and glorifie thy mercy and goodnesse, who pitiously looked upon us when we in our owne selves were utterly confounded. But seeing, O Lord, that to receive benefits at thy hands, and not to be thankfull for the same, is nothing else but a scale against us in the day of judgement; we most humbly beseech thee to grant unto us hearts so mindfull of the calamities past, that we continually may feare to provoke thy justice to punish us with the like or worse plagues. And seeing thou when we by our own power were altogether unable to have freed our selves from the tyranny of strangers, and from the bondage and thraldome pretended against us, thou of thine especiall goodness [illegible] move the hearts of our neighbours (of whom we had [illegible] no such favour) to take upon them the common [illegible] with us, and for our deliverance, not onely to spend [illegible] lives of many, but also to hazard the estate and tranquillity of their Realme and Common-wealth; Grant unto us, O Lord, that with such reverence we may remember thy benefits received, that after this, in our default, we never enter into hostility against the Realme and Nation of *England*. Suffer us never, O Lord, to fall to that ingratitude and detestable unthankfulness, that we shall seek the destruction and death of those whom thou [illegible] made instrument [illegible] deliver us from the tyranny of merciless strangers. Dissipate thou the counsels of such as deceitfully travell to stirre the hearts of the Inhabitants of either Realme against the other. Let their malicious practices be their own confusion, and grant thou of thy mercy that love, concord, and tranquillity may continue and encrease amongst the Inhabitants of this Ile, even to the comming of the Lord Jesus Christ, by whose glorious Evangel thou of thy mercy dost call us both to unity, peace, and Christian concord. The full perfection whereof we shall possesse in the fulnesse of thy Kingdome, when all offences shall be removed, iniquity shall be suppressed, and thy chosen children be fully endued with that perfect glory, in the which now our Lord Jesus Christ reigneth. To whom with thee, and the Holy Ghost, be all honour, praise, and glory, now and ever. So be it.

FINIS.